SIR THOMAS OVERBURY.

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The Bloody downfall

Of { *Adultery.* / *Murder,* / *Ambition,* }

At the end of which are added *Weſtons,* and Miſtris *Turners* laſt Teares, ſhed for the *Murder of Sir* Thomas Ouerbury *poyſoned in the* Tower; who for the fact, ſuffered deſerued *execution at Tiburne the* 14. *of* Nouember laſt. 1615.

Mercy Sweet Jeſus.

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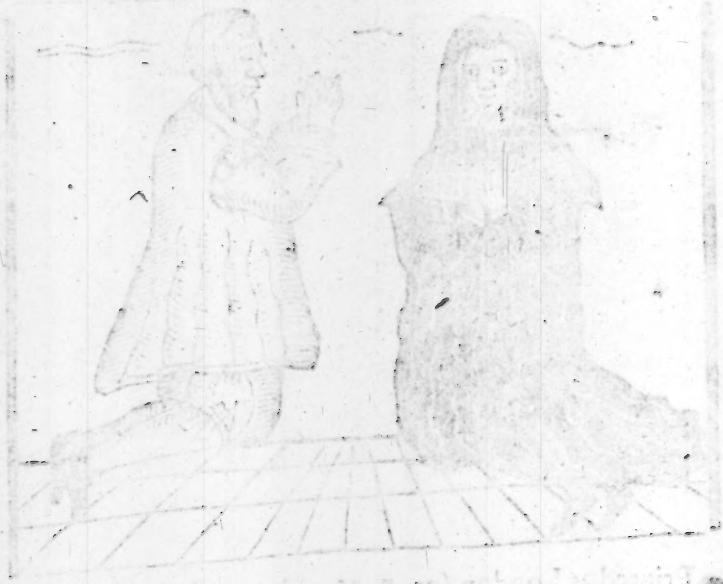

The Bloody downfall of Adultery, Murder, and Ambition, preſented in a black ſeane of Gods iuſt *Iudgements in reuenge of the Inocent* blood lately ſhed in this KINGDOME.

Looking lately into the cuſtomes of this age, & coniecturing the inward affections of men, I gather that the world is the houſe of confuſion, and the inhabitants thereof ſet vpon miſchiefe, for the ſeauen Cappitall ſins are growne to ſuch a cuſtome, that our eies want no alurements to bewitch, our eares no perſwayſions to ſeduce, nor our ſences no ſubtlety to affect: Which ſea-

zing on the hearts of men, haue brought fourth many pernitious children, to the hurt of Nature, ſome like centaures, begotten of clouds: as *Ambition*, ſome like Serpents nurtiſhed in dunghils, as *Senſuallity*, ſome like Vapors, rayſed vp to be conſumed as *Flattery*, and ſuch like, generally all dangerous and full of trouble: therefore is it (in the ſence of man) moſt fitting to haue the painting taken off from theſe foule faces, the couers pulled off from theſe cups of Poyſon, and the couert of this bed of Serpents ripped vp, that we may diſcerne what hath long time bene hidden cunningly.

The firſt that preſents himſelfe vpon our ſtage; will wee call *Ambition*, catching at nothing but Starres, climing onely for Greatneſſe, this is hee, that cunningly can inuent ſtrattagems to his owne ouer throw, giuing Pens occation to wright Tragedies, if hee riſe from obſcurity, (as many haue done) hee laboreth

to

to be skilfull in thoſe things, which are moſt pleaſing to the greater Sort, and tollerable among the commons: His ſtudy is for prayſe, and not for vertue: His lookes like *Manſolus* roumbe, faire and comly without, but within, nothing but rotten bones, and corrupt practiſſes, his aparrell increaſeth with his Fortune, and as worldly affaires direct him, ſo ſuteth hee both faſhions and affections, in his ſtuddy hee affecteth ſingularity, and is proud in being author of a new ſtratagem: if hee chance to come into the eie of the World, hee then creepes into the fauour of ſome great Peerſonage, in feeding whoſe humors (to relieue his wants) makes intruſion into ſome heritage, and matcheth not according to his birth, but to the increaſe of his fortune, and by that meanes, by hooke or crooke, hee atayneth to ſome place in the Court: Then begins hee with guifts to winne hearts, by fayned humillity to a voyd hatred,

by

by offices of friendſhip, to bind his equalls, by cunning inſinuations to worke his ſuperiours, by which meanes hee is held to be worthely a Stateſman: being growne to this ſteppe higher, the authority likes him not, without the ſtile, wherein if any croſſe him, looke for poyſon in his cuppe, or conſpiracy in his walkes, yea ſo peſtilent is his nature, that (like fire raked vp in embers) hee neuer ſheweth but to conſume, both himſelfe and others: if hee perceaue any that by ripe Iudgment conceiteth his courſes, with him hee ioyneth, as if hee ſought his onely protection vnder the wing of his Glory, but the very truth is, hee hath no other intent but this, to clip the wings of his renowne for feare, hee flie beyond him, if the nature of the Nobleman whom hee enuieth be gentle, hee bringeth him in feare, either of his ſeruants in his houſehold, or his familliars that loue his honour, or elſe ſome miſ-

like

like bewixt his Prince and him, ſworne and confirmed by flatteries and intelligences, till the noble looſeth either his land, authoitie, or place, and hee attaine both his ſtile and promotion: yet plaie hee neuer ſo cunningly, ſuch vncertaine honours beget daily dangers, and makes him careleſſe of his ſoules proſperitie: For then there entreth into his mind a delightfull ſinne called curioſity, by which to make him more able in other miſchiefes, hee giues intertainment to witches and charmers, and conforts him-ſelfe with nouell mongers, and ſtrange inuenters of banquets, to ſet luſt on fire, and that can deuiſe confections to beſot youth with luxury, that for an irefull man can worke ſtrange reuenges, for a fearefull, a ſtrong tower to keepe him in: to be excellent at poyſons, to kill lingringly, like the *Italian*: But againe to our purpoſe, to the *Ambitius* man there is commonly belonging a ruſtick troup,

of Flaterers, Bauds, Adulterers, Soothers, and ſuch like, that hating al vertue makes ſin ſeeme pleaſing, which workes in the flexable heart ſuch a ſweet deſire of forbidden pleaſures, that it euen ſurfets and growes ſicke, with exceſſe, Luſt and Adultery I meane, which I diſcribe in this maner, it is the moſt inſolent of all things, it troubles the mind and taketh away the empire of liberty, it confounds memory, kills prouidence, and treads downe good councel. offends not he the law, that takes poſſeſſion of another mans free hold, and makes a common of his neighboures incloſure, Adulterers I ſay haue no ſpirits to goodnes, nor will they be by any councell moued to godlines, for their felicity is in the ſurfets of the fleſh, and the pleaſures thereof bring nothing but too deare repentance, the Adulterer ſpights him moſt that examines his proceedings, and plots his ouerthrow that doth but touch his

his infirmities, Oh! what an enemy is it to Vertue, the onely wrake of wealth, and plaine high way to pouerty. The Adulterer is ſo blinded in heart, and ſo hardened withall, that hee can hardly looke vp towards Heauen to behold Gods iuſt iudgements: yea ſo iuſt and ſure they are, that in all ages this vile ſinne hath beene ſeuerely puniſhed, as by the example of *Iudas*, iuſtice on *Thamar*, *Dauids* Adultery with *Vrias* Wife, puniſhed in his Sonne *Abſolon*, thouſands of men died in the fields of Moab for this fault, threeſcore thouſand of the children of Iſraell were put to the ſword for the rauiſhing onely a Leuits Wife, of all ſins it is in nature the moſt odious, and brings with it the greateſt ſhame vnto mankind: it is a ſinne that hath made the Earthe drunke with blood, to the confuſion of many Townes and Cities, Sodome and Gomorah were conſumed with fire for

Inceſt and Adultery: Troy a proud City made a plow-land for the ſame ſinne: It was the onely adulteries of the French that cauſed a maſſaker of foureſcore thouſand, by the ringing of one bell: Let not the Strumpits eye, ſaies one of the ſages of Greece, ſhine vpon the countenance of young men, leaſt with the Baſaliſke, it pearce vnto the death: for her malice is as lightning, and more raging then the ſhe Beare, vpon her attends malitious hatred, whoſe felicity is onely to reioyce at the harmes of others, giuing more affliction to them that are moſt troubled with affliction, where if any offend her, ſhe admitts no reconciliation, but liues as a partiall Iudge in her owne cauſe, if ſhe heates the aduancement of vertue then growes ſhe penſiue, & if ſhe want credit amongſt the mighty then falls ſhee working with the meaner ſort, ſhee ſmiles not vppon any man but

but to betray him, nor giue him countenance but to vndoe him, nor contriue, any ſtratagems without Murder, nor dwels by any neighbour but to hurt him; and if ſhee be but croſſed in her will, ſhee euer frets her ſelfe away in anger, and after in Hate and Malice becomes infamous, for her loue is a minet, but her ſpight euerla ling, her hand being once dipt in miſchiefe, ſhee neuer walks abroad but in ſuſpition, fearing to bee accuſed by Vertue, and ſtill liues in dread of her good Fortune, yet by nature is ſhee ſuch, that ſhee hath courage enough to aduenture on any ſinne, an Ambitious woman ſhewes her ſelfe to bee a troubleſome diſturber of the world, powerfull to make ſmale things great, and great, monſtrous, enuy by nature is greeued at the Proſperity of others, hee enuyeth the Great in that hee cannot Equall them, hee enuieth

the weake, dreading they ſhould compare themſelues with him: hee enuyeth his Equalls becauſe they ſhould not become his Companions: in Kingdomes, Common-Wealths, Princes Courtes and Ambitious mens Houſes he is ſtill working, no Man hunteth after Honor but hee affronts him, onely the miſerable man hee enuies not, becauſe (beeing kept in Priſon) hee feares not his riſings, yet hath hee a ſcorne ouer him: Machiuell knowing the venome of this vice, gaue his ſonne this laſt and not leaſt inſtruction: that hee ſhould not bee enuious, but to doe (ſaith hee) ſuch deeds that others may enuy thee, for to bee enuied is the token of good deſert, but to be enuious the ſigne of a fooliſh nature, which verefies the ſaying of *Marcus Tullius* the Orator, that the moſt floriſhing fortune is moſt enuied at: But now to bee more familiar in my Diſcourſe, where Ambition,

Ambition, Adultery, Pride, Enuy, Malice, and ſuch like Capitall Sinnes haue ſet in foote, there cannot choſe but follow Murder and confuſion, and where the foundation is layd with blood, there can bee a building but of ſmall continuance, but where Honors haue a true beginning, a ground of vertue ſpringing vp by noble deſerts, continued by Wiſedome and maintayned with Care, there cannot chooſe but follow a fruitfull harueſt, and a plentifull Winter: contrariwiſe to obtaine ſodaine Honors begets Pride and Vaine-glory, Pride and Vaine-gloty are the cheriſhers of Enuy and Mallice, Enuy and Mallice the Nurſes of Blood-ſhed and Murder, in which whoſoeuer dippeth but the tippe of his finger, giues to his Soule a ſcarlet ſtaine, which neuer can bee cleared vntill the diſſolution of the Body, and then well

are they that can wash it away with the true teares of repentance.

Brittle is that greatnes that fadeth in a moment, and vaine the ioy that is vnwisely lost, hee that hath a sodaine rise and can wisely stand, is a most happy Worldling, but he that forgets himself so on the Pinacle of prosperity is besotted with arrogancy: therefore let him that hunts for honors in Princes Courts, wander in an euen passage, for dangerous are the proceedings and busines of a Statesman, take this for an example: suppose that a yong man from the lowest ebbe of worldly chance haue the aduancement of greatnes laid vppon his shoulders, will it not for a time seeme a heauy burthen, and a great trouble to his new transformed fortunes? will not the pride of his heart swell to a full Sea, euen ready to burst ouer the bankes of his Honourgiuer? Then rightly may the Picture

of

of Ingratitude bee imprinted in his fore-front; playing the Viper to his high fortunes firſt beginner.

Beeing thus intituled with State Offices, hath he not many ſoothers in ſinne, perſonages of baſe condition attending him, hemming him round with perſwaſions of ſelfe conceit, which for a need will venture their liues to gaine him the commands of his will: what becomes of ſuch follies, but a ſorrowfull repentance, and no recouery. All you that haue your hearts pierced with ſad conſiderations, take this for a remembrance of greefe, that is: That when a Woman of noble Parentage, placed on the mountaine of ſmiling chance, hauing the dignity of Greatneſſe ſhining on her fore-head, ſhould humble her ſelfe to baſe conditions, giuing her whole mind to malicious hatred, ſecret conſents of iniquity, ſelfe-will and wicked proceedings, neuer pa-

cified till the end of damned performances. Oh was not this Woman created for a deep ſorrow to her Aliance, a great greefe vnto her Country, and a foule ſtaine vnto her owne reputation? Is it not alſo a lamentable example, for a Gentleman of good birth and calling, placed in dignity, in high office and charge for his Country, to giue way by conſent to a bloody ſtratagem, and for feare of the diſpleaſures of Greatnes intangles himſelfe in the ſnares of reproch? will not this alſo be a continuall remembrance to his poſterity, and a barre of diſgrace branding the coat Armes of his houſe, to haue the common courſe of iuſtice paſſe vppon him in the eye of the multitude. Is it not alſo great pitty that for want of grace ſome of a ſeruile (yet an obſeruing condition) ſhould from the golden meane of low eſtate wait at the elbow of Greatnes, and bring fuell to their fire of iniqui-

ty

ty, wherein at the length they themſelues are likewiſe conſumed. Oh, wherefore ſhould ſimplicity thus blind vp their eyes of vnderſtanding, to bee thus the inſtruments of ſuch dangerous drifts, that aymes at nothing but grudge & mallice? if with *Solons* ſaying, they had ſealed vp their hearts, *Remember the end*, this had neuer beene: then how are they led away with amiſſe, that hauing the guifts of art and experience, the ſecrets of the ſimples of Phiſick, ordained by God for mans good vſe, ſhould by the Diuell and them be conuerted thus to malignant purpoſes, if the feare of God had ſhined in their hearts, it would haue been a light to haue led them from all thoſe darke practiſes, which hath now ſpotted the foreheads of their reputations with the marks of black infamy, ſhame cannot chooſe but be the reward of ſuch enterpriſers, that for the fauors of Greatnes, will dip their hands

in the blood of Innocents, and euen as it were worke againſt nature: Oh more then ſauage minded Creatures, in the very deepeneſſe of your blacke and bloody immaginations, (imboldened by whomſoeuer) this might haue been your *Memento*, in which I conclude, that ſtrange and wonderfull are Gods iudgements, that in theſe fore-paſſed ſtratagems haue ſhined in great glory, ſay you then, that blood innocently ſhed, is layd vp in Heauens Treaſury, not one droppe of it can bee loſt, but lent out to Vſury: water poured forth, ſinkes downe quietly into the earth, but blood ſpilt on the ground, ſprinkles vp to the Firmament, Murder is wide mouthed; and will not let GOD reſt till hee grant reuenge, not onely the blood of the ſlaughtered, but the ſoule of the Innocent aſſending to his throne, crying out and exclaiming for Iuſtice, which (the Lord bee

prayſed)

prayſed) hath beene, and will bee carefully followed by the learned and worthy Magiſtrates of this Kingdome, whom the Lord God proſper and protect in all their proceedings, to which let all true hearts ſay.

Amen.

FINIS.

Miſtris Turners *Teares, for* the Murder of Sir *Thomas Ouerbury* who was poyſoned in the Towre of London.

1

IF euer Teares fell from a Wretches eyes,
I am that Creature: waues on waues do riſe,
So faſt, and ſwel ſo high they drowne my ſoule,
In her owne Crimes as numberleſſe as foule.

2

Oh had my Cradle beene my ſodaine Graue,
In Peace my Soule had ſlept, which is a ſlaue
Now both to ſinne and ſhame: I had not then
Been of God hated and ſo ſcornd of Men

3

Vnhappy was the Wombe that lent me breath,
Would it had bin the *Charneli-house* of Death,
Had I bin ſtifled there, then had my flight
To Heau'n bin like a Doues, with wings more (white.

4

O would to God the Day when I was borne,
Had from the Calender of time beene torne,
Where now it ſtands accurſed, and does beare
The marke of a moſt fatall Character.

5

Many a Widdow reading there my name,
Will curſe it, and the leafe that holds the ſame,
Children as yet vnborne, comming to ſpell,
Will take it for a Furies name in Hell.

6

And caſting by the Booke no more will reade,
But onely learne to heape vppon my head
VViſhes of miſcheefe though in Graue I lye,
For to confound mee euerlaſtingly.

7 But

7

But leauing this, let my ſad Story tell,
Both from what height I fall, & how I fell: (ſtate
That though time preſent does not mone my
Yet times to come may pitty my hard fate.

8

My birth was faire, my bringing vp was good,
My dayes were golden in my widdow-hood,
And might haue been ſo ſtill, but climbers hye,
Beyond their reach muſt downe, and ſo doe I.

9

Plenty and I at board together ſate,
I fed with *Dives* dranke in ritcheſt plate:
VVore ritch attires, taſted all worldly pleaſure,
But ne're had care to hoord vp heau'nly treaſure

10

VVith *Eue* I might haue liu'd in Paradice,
But that a Serpent did my Soule intice
To touch forbidden fruit, which reliſh'd well
In chewing, but being downe it ſmelt of Hell.

11

Twas not one onely Apple to deuoure,
For which I long'd, my hunger gap'd at more,
At a whole tree I look'd: it was a Tree, (ſee.
Me thought the goodlieſt mortall eyes could

12

This Tree I climb'd, and as I pluckt it grew,
Still fresh and fresh, the boughs were euer new;
The branches euer greene, bushy and faire,
It seem'd the Darling both of sunne and ayre.

13

But when my Soule lookt vp with open eyes,
I saw the top-bough brauing euen the skies:
VVhen the root stuck in Hell, where looking in
I knew it then to be the tree of sinne.

14

And though my Conscience told me I should
If that I leand to: nothing could appall (fall,
My setled resolution, I would on,
Though still before me stood damnation.

15

From this I pluckt the guilded fruit of pride,
Like Queen-apples they shew'd, for euery side
VVas ruddy and alluring, but (what trust (dust.
Is in vaine earth) being to ,cht they turne to

16 (well,

From this I suckt Enchantments which drunke
And luscious sweet, yet prou'd the milke of hell,
Hence did I gather poysonous drugges to kill
Such as withstood my friends, or crost my wil.

17 Lust

17

Luſt often lay within my widdowed ſheetes,
And taught me how to taſt vnbidden ſweetes,
And that toward hell I might go one ſtep further
The laſt and worſt I went into was murder.

18

O crying ſinne, which ſmothered nere ſo deep,
In caues, which ſilent night her ſelfe does keep,
Bound vp in darknes, like the ſteeme of Hell
which none can pierce, yet the black deed to tell.

19

Euen graues of dead men (rotten long agoe
VVill open wide: Vengeance walks often ſlow
To our weak ſight, but when to Strike it ſtands,
On Heauns high Tower, it hath a 1000. hands.

20

Th' Almighties Arrowes fly both ſure & ſtrong
And where they hit great Oakes fall all along,
No hidden mark but ſtands within his eie, (ſhie.
And that he cleaues, when forth his wrath does

21

Witneſſe my ſelfe and others, who defying,
The buſieſt ſearching Sunbeam from diſcrying:
Where Villany lay lurking, wrapd in cloudes,
ſo ſafe we thought as dead men in their ſhrouds

22

When to Mans Sence twas as impoſible,
Mountaines to moue, as find a tongue durſt tel
Our buried plots, See they are rent and torne,
By Gods leaſt finger; and we left in Scorne.

23

Our maskes plucked off our faces now appeare,
Such as they are indeed, not as they were,
Plaine on our browes are our cloſe miſchiefes
Who moſt did hide, now moſt diſcouer it. (writ

24 (now,

The Wolues are caught in ſnares; the ſhepherd
Knows that a Lamb was ſlain, by whom & how,
The blood of whom by cruell friend ſo ſpilt,
Flowes like a Sea, yet waſhes off no guilt.

25

If any aske mee, why I was ſo led,
And why ſo neere to hell I ventured,
I was bewitch'd, for what I did behold,
Was a moſt bitter *Pill*, but wrap'd in gold.

26

That liquoriſh baite intic'd me take it downe,
As wholeſome Phiſick, but (with ſhae) tis known
No poiſon can ſo ſoone deſtroy the *Soule*,
The out-ſide glorious, but the inſide foule.

27

O Gold! thou glittering diuell that confoun-(deſt
The Richeſt, Faireſt, Strongeſt, wiſeſt, Soundeſt,
Would God, as He to Indians is vnknowne,
That ſo their Droſſy God were theirs Alone.

28

Soules would not tumble then ſo faſt to Hell,
Nor of my Fall ſhould I this Story tell,
Terror to Soule and Body, had not heauen,
To Sinnes more high and horrid, pardon giuen.

29

Pardon of thee (ſweet *Ieſus*) then I craue,
What thou haſt Bought and Payd for deerely
Men let me beg forgiuenes from you too, (Saue
Becauſe I did more then my Sex ſhould doe.

30

And you of Modeſt dames that beare the note,
And my black Name quite from your tables
As I am loſt, ſo let my fault I craue, (blot,
And write Obliuion on my wretched Graue.

31

You Fathers whom of Children I bereaue,
You Children whom of Parents I deceaue,
You Wiues whom Husband les my Guilt does
Forgiue me All: of All this Leaue I take. (make,

32

Heauen frownes to looke vpon me and my Sin,
Earth trembles that by her I fed haue bin:
My very breath poysons the Aire about me,
Hell onely is within me, and without me.

33

Yet in despite of Hell, from Heauen comes
Mercy I see holding a glorious Crown, (down,
Of immortality ouer my faint head,
Iesus in that and thee I me Comforted.

34 (grim,

Strengthen my weake heart, Death is fearefull
One finger of thy Hand can vanquish him,
Giue to my fleeting Soule a prosperous gaile;
That I to Blest Ierusalem may Saile.

FINIS.

A Prayer made by Mistris *Turner*, the night *before her Suffering Death.*

WIth *Mary Magdalene*, I kneele (O *Iesus*) at thy feete, which I wash with the teares of a penitentiall bleeding heart, dry them vp againe with the Sighes of my afflicted Soule, O my sweet Sauiour what pretious bloud didst thou pay in ransome to fetch my Soule out of euerlasting Death and Hell? And how (for a golden bribe,) haue I sold that loue of thine, and my owne Saluation? I am vndone for euer, for since I could speake the Name of God, or his blessed Sonne, I did neuer speake or doe any thing that was worthy of Heauen. What haue I not beene, that in the world is Euell, and what is now in me, that I dare call Good? My youth was Licentious, my Age wicked, my Latter daies offensiue and odious to God and Man. Yet notwithstanding (Heauenly Father) Since my Repentant Soule comes crying to Thee for Mercy, as before my Sinnes cryed to Heauen for Vengeance: bow downe I beseech thee thine eare: dry vp my Sorrowes with thy beames of Grace. I haue not knowne thee, nor neuer reguarded thy Sacred word, yet (O Lord) shut me not out of Heauen, because it is a broken, wounded, and oppressed heart that knocketh at thy gates of Pitty. Let not my name be blotted out of thy booke of Life, but set the Seale on my forehead, that I may be knowne to be one of Thine. I desire not to liue in this World (of which I am weary, as thou is of me) but onely in thy Kingdome: to the intent I may change my bloody garments, for a roabe of Immortality: Comfort me in my Combat of Death, take dispaire from mine eies, set an Angell to guard me, Help me, Strengthen mee, Hasten me to my home, and let that dwelling be with thee for euer and euer. I come deere Redeemer, I come, into thy blessed Hands I commend my Spirit.

Wash me

Master VVestons *Teares, for* the Murder of Sir *Thomas Ouerbury* who was poysoned in the Towre of London.

GOD of my Soule and Body, haue mercy vpon mee: the one I haue cast way by my folly, & the other is likely to perish in thy Fury, vnlesse in thy great mercy thou Saue it. My Sinnes are deepe Seas to drowne mee; I am swallowed vp in the bottomles Gulph of my owne transgressions. With *Caine* I haue beene a Murderer, and with *Iudas* a Betrayer of the Innocent. My body is a Slaue to Sathan, and my wretched Soule is deuowred vp by Hell. Black haue bin my thoughts, and blacker, are my deeds. I haue beene the Diuells instrument, and am now become the Scorne of Men, a Serpent vpon earth, and an Out-cast from Heauen. What therefore can become of me (miserable Catiffe;) if I looke vp to my Redeemer, to him I am an Arch Traitor, if vpon Earth, it is drowned with Blood of my shedding, if into Hell, there I see my Conscience, burning in the Brimstone lake. God of my Soule and Body haue mercy therefore vpon mee, Saue me, O saue me, or else I perish for euer, I die for euer in the world to come, vnlesse (sweet Lord) thou catchest my repentant Soule in thine Armes; O saue mee, saue me, saue me.

FINIS.

READers you that are desirous to see the Reward of the Adulterer and the Adultereſſe, paid by Gods owne hand: there is a little Table, called the Spectacles, *where you may Read them more at Large.*

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